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very lowest prices.

A style of psalmody may please
me may displease you. Some would like
to have a minister in gown and bands
and surplice, and others prefer to have
a minister in plain citizen's apparel.
Some are most impressed when a little
child is presented at the altar and
sprinkled of the waters of a holy ben-
ediction "in the name of the Father and
of the Son and of the Holy Ghost,"
and others are more impressed when the
penitent comes up out of the river, his
garments dripping with the waters of
baptism which signifies the washing
away of sin. Let either have his own

FORMS OF WORSHIP.

**EVILS OF SECTARIANISM DR. TAL-
MAGE'S THEME.**

Free Religious Discussion Has a Tendency
to Break Down Denominational Barriers.
The Man Who Can See Only One Side
Will Always Be a Bigot.

(Copyright, 1898, by American Press Asso-
ciation.)

WASHINGTON, July 24.—In his ser-
mon today Dr. Talmage shows what
sectarianism really is, its origin, evils
and cure. The text was Judges xii, 6:

"Then said they unto him, Say now
shibboleth, and he said shibboleth, for
he could not frame to pronounce it right.
Then they took him and slew him at the
passages of Jordan."

Do you notice the difference of pro-
nunciation between shibboleth and shib-
boleth? A very small and unimportant
difference, you say. And yet that dif-
ference was the difference between life
and death for a great many people. The
Lord's people, Gilead and Ephraim,
got into a great fight, and Ephraim was
worsted, and on the retreat came to the
fords of the river Jordan to cross.

Order was given that all Ephraimites coming
there be slain. But how could it be
found out who were Ephraimites? They
were detected by their pronunciation. Sh-
ibboleth was a word that stood for
river. The Ephraimites had a brogue of
their own, and when they tried to say
"shibboleth," always left out the sound
of the "b." When it was asked, "What
say shibboleth," they said shibboleth, and
were slain. "Then said they unto him,
say now shibboleth, and he said shib-
boleth, for he could not frame to pro-
nounce it right. Then they took him and
slew him at the passages of Jordan."

A very small difference, you say,
between Gilead and Ephraim, and yet
how much intolerance about that small
difference! The Lord's tribes in our time—
by which I mean the different
denominations of Christians—some-
times magnify a very small difference,
and the only difference between scores
of denominations today is the difference
between shibboleth and shibboleth.

The church of God is divided into a
great number of denominations. There
would be no such thing as Calvinists,
the Arminians, and the Sabatarians,
and the Baptists, and the Methodists,
and the Presbyterians, and the Spiritualists,
and a score of other denominations,
if some of them were not founded by
very good men, some of them founded
by very bad men. But as I de-
mand for myself liberty of conscience I
must give that same liberty to every
other man, remembering that he no
more differs from me than I differ from
him. I advocate the largest liberty in
all religious belief and form of wor-
ship. In art, in politics, in morals and
in religion let there be no gag law, no
moving of the previous question, no
persecution, no intolerance.

Man's Conscience.

You know that the air and the wa-
ter keep pure by constant circulation,
and I think there is a tendency in re-
ligious discussion to purification and
moral health. Behind the fourteenth
centuries the church proposed to
make people think aright by prohib-
iting discussion, and by strong conser-
vative of the press and rack and gibbet
and hot lead down the throat tried to
make people orthodox, but it was dis-
covered that you cannot change a man's
belief by twisting off his head, nor
make a man see differently by putting
an ax through his eyes. There is some-
thing in a man's conscience which will
hurl off the mountain that you threw
upon it, and unsinged of the fire out of
the flame will make red wings on
which the martyr will mount to glory.

In that time of which I speak, be-
tween the fourth and sixteenth cen-
turies, people were in a state of Gro-
into the most appalling iniquity, and
right along by consecrated altars there
were vices of drunkenness and licen-
tiousness such as the world never heard
of, and the very sewers of perdition
broke loose and flooded the church.

After awhile the printing press was
freed, and it broke the shackles of
ignorance. Then there came a large
number of bad books, and where there
was one man hostile to the Christian
religion there were 20 men ready to ad-
vocate it, so I have not any nervousness
in regard to this battle going on be-
tween truth and error. The truth will
conquer just as certainly as that God is
stronger than the devil. Let error and
if you only let truth run along with it,
Gird on by skeptic's short and trans-
cendentalist's spin, let it run. God's
angels of wrath are in hot pursuit, and
quicker than eagle's back clutches out
a hawk's heart God's vengeance will
tear it to pieces.

Cure For Sectarianism.

I propose to speak to you of sectarian-
ism—its origin, its evils and its cures.
There are those who would make us
think that this monster, with horns and
hoofs, is religion. I shall chase it to its
hiding place and drag it out of the
caverns of darkness and rip off its hide.
But I want to make a distinction be-
tween bigotry and the lawful fondness
for peculiar religious beliefs and forms
of worship. I have no admiration for a
nathaniel.

In a world of such tremendous vicis-
situde and temptation and with a soul
that must either abide stand before a
throne of insufferable brightness, in a
day when the rocking of the mountains
and the flaming of the heavens and the
upheaval of the seas shall be among the
least of the excitements, to give account
for every thought, word, action, prefer-
ence and dislike, to a man and who
has no religious preference. But our
early education, our physical tempera-
ment, our mental constitution, will very
much decide our form of worship.

A style of psalmody may please
me may displease you. Some would like
to have a minister in gown and bands
and surplice, and others prefer to have
a minister in plain citizen's apparel.
Some are most impressed when a little
child is presented at the altar and
sprinkled of the waters of a holy ben-
ediction "in the name of the Father and
of the Son and of the Holy Ghost,"
and others are more impressed when the
penitent comes up out of the river, his
garments dripping with the waters of
baptism which signifies the washing
away of sin. Let either have his own

way. One man likes no noise in prayer,
not a word, not a whisper. Another
man, just as good, prefers by gestulation
and exclamation to express his re-
ligious aspirations. One is just as good
as the other. "Every man fully persuad-
ed in his own mind."

George Whitefield was going over a
Quaker rather roughly for some of his
religious opinions, and the Quaker
said: "George, I am as thou art—I am
for bringing all men to the hope of the
gospel. Therefore, if thou wilt not quar-
rel with me about my broad brim, I
will not quarrel with thee about thy
black gown. George, give me thy hand."

In tracing out the religion of sec-
tarianism or bigotry I find that a great
deal of it comes from wrong education
in the home circle. There are parents
who do not think it wrong to caricature
and fear the peculiar forms of religion
in the world and denounce other sects
and other denominations. It is very
often the case that that kind of educa-
tion acts just opposite to what was ex-
pected, and the children grow up and
after awhile go and see for themselves,
and looking in these churches and find-
ing that the people are good there and
they love God and keep his command-
ments, by natural reaction they go and
join those very churches. I could men-
tion the names of prominent ministers
of the gospel who spent their whole
lives bombarding other denominations
and who lived to see their children
preach the gospel in those very denomina-
tions. But it is often the case that
bigotry starts in a household, and that
the subject of it never recovers. There
are tens of thousands of bigots 10 years
old.

Causes of Bigotry.

I think sectarianism and bigotry also
rise from the prominence of any one
denomination in a community. All the
other denominations are wrong and
his denomination is right because his
denomination is the most wealthy or
the most popular or the most influen-
tial, and it is "our" church, and "our"
choir, and "our" minister, and the man
tosses his head and wants other denom-
inations to know their places. It is a
great deal better in any community
when the great denominations of Chris-
tians are about equal in power, march-
ing side by side for the world's con-
quest. Mere outside prosperity, mere
worldly power, is no evidence that the
church is acceptable to God. Better a
burn with Christ in the furnace than a
cold furnace, against the heat of the
rolling through the long drawn aisle
and an angel from heaven in the pulpit
if there be no Christ in the church and
no Christ in the robes.

Bigotry is often the child of igno-
rance. You seldom find a man with large
intellect who is a bigot. It is the man
who thinks he knows great deal, and
does not. That man is almost always a
bigot. The whole tendency of education
and civilization is to bring a man out of
that kind of state of mind and heart.
There was in the far east a great obelisk,
and one side of the obelisk was white,
another side of the obelisk was green,
another side of the obelisk was blue,
and travelers never walked around the
obelisk, but they did not walk around
it. One man looked at one side, another
at another side, and they came home,
each one looking at only one side, and
they happened to meet, the story says,
and they got into a rank quarrel about
the color of that obelisk. One man said
it was white, another man said it was
green, another man said it was blue,
and when they were in the very heat
of the controversy a more intelligent
traveler came and said: "Gentlemen, I
have seen that obelisk, and you are all
right, and you are all wrong. Why didn't
you all walk around the obelisk?"

Look out for the man who sees only
one side of a religious truth. Look out
for the man who never walks around
about these great theories of God and
eternity and the dead. He will be a
bigot inevitably—the man who only
sees one side. There is no man more to
be pitied than he who has in his head
just one idea—no more, no less. More
light, less sectarianism. There is no-
thing that so soon will kill bigotry as
sunshine—God's sunshine.

Truths of the Bible.

So I have set before you what I con-
sider to be the causes of bigotry. I have
set before you the origin of this great
evil. What are some of the blufel
evils? First of all, it cripples investiga-
tion. You are wrong, and I am right,
and that ends it. No taste for explora-
tion, no spirit of investigation. From
the glorious realm of God's truth, from
which an archangel might fly from
eternity to eternity and not reach the
limit, the man shuts himself out and
dies, a blind mole under a corn shock.
It stops all investigation.

While each denomination of Chris-
tians is to present all the truths of the
Bible, let me say to you that God has
given to each denomination an especial mis-
sion to give particular emphasis to some
one doctrine, and so the Calvinistic
churches must present the sovereignty
of God, and the Arminian churches
must present man's free agency, and the
Episcopal churches must present the
importance of order and solemn cere-
mony, and the Baptist churches must
present the necessity of ordinances, and
the Congregational church must pre-
sent the responsibility of the individual
member, and the Methodist church must
show what holy enthusiasm, hearty
congregational singing, can accom-
plish. While each denomination
presents the truths of the Bible, let each
denomination put particular emphasis on
some one doctrine.

Another great damage done by the
sectarianism and bigotry of the church
is that it disigns people with the
church. Now, my friends, Christian
religion is not a war never intended
for a war. People are afraid of a
riot. You go down the street and you
see an excitement and missiles flying
through the air, and you hear the shock
of firearms. Do you, the peaceful and
industrious citizen, go through that
street? Oh, no. You will say, "I'll go
around the block." Now, my friends,
around the block is the narrow path to
heaven, and sometimes see the ecclesi-
astical brickbats flying every whither,
and they say: "Well, I guess I'll take
the broad road. There is so much sharp-
shooting on the narrow road I guess I'll
try the broad road."

Francis I. so hated the Lutherans that
he said that if he thought there was
any drop of Lutheran blood in his veins
he would puncture them and let that
drop out. Just as long as there is so
much hostility between denomination

and denomination, or between one pro-
fessed Christian and another, or between
one church and another, so long men
will be disgusted with the Christian re-
ligion and say, "If that is religion, I
want none of it."

Wasted Ammunition.

Again, bigotry and sectarianism do
great damage in the fact that they hin-
der the triumph of the gospel. Oh, how
much would ammunition! how many
men of splendid intellect have given
their whole life to controversial disputes
when, if they had given their life to
something practical, they might have
been vastly useful! Suppose, while I
speak, there were a common enemy
coming up the bay, and all the forts
around the harbor began to fire into
each other. You would cry out: "Na-
tional suicide! Why don't those forts
blaze away in one direction, and that
against the common enemy?" And yet
I sometimes see in the church of the
Lord Jesus Christ a strange thing going
on—church against church, minister
against minister, denomination against
denomination, firing away into their
own forts, or the forts which ought to be
in the same side, instead of concentrat-
ing their energy and giving one mighty
and everlasting volley against the na-
tives of darkness riding up through the bay!

I go out sometimes in the summer and
I find two beehives, and these two hives
are in a quarrel. I come near enough
not to be stung, but I come just near
enough to hear the controversy, and one
beehive says, "That field of clover is
the sweetest," and another beehive